

BIBLE SOCIETY RECORD.

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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

NOTICE.

The fiscal year of this Society closes on Saturday, the 31st day of March, 1894, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day*. Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents.

The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

THE BIBLE, A BOOK FOR MANKIND.

BY RICHARD S. STORRS, D.D.

[Continued from last month.]

But still, beyond and above all these, we must recognize the fact that through this singular manifoldness of structure, that Bible is prepared for universal distribution; is gifted with a voice especially adapted to every people; is made a volume equally apt and equally impressive for the shepherd and the scholar, for Scythian and Barbarian, Greek and Jew; for the cannibal and the morally cultured; for the rudest and grossest, as well as the most intellectual and refined. We must recognize this, before the whole wisdom of its arrangement becomes evident to us; before the really unique glory of the book impresses us as it ought.

What no other volume on earth has accomplished, or has ever hopefully sought to accomplish, that the Bible does accomplish, by reason of this its special structure. It utters the infinite truths which it brings, and the maxims of duty which mark it divine, in the form which each people, and each fragment of a people, must accept as its mental vernacular; and so the address which it makes to each is that which is most

suitable—not only, which is alone suitable and sufficient. It is this which we ought most gratefully to recognize in the structure of the Bible, and by which we should be quickened always to new efforts to spread it.

Take that great portion of mankind, for example, which still remains in the barbarous state, and consider what is the mental condition of those whom civilization has not reached, or has reached only to degrade them—in Africa, in Asia, in the wilderness regions of our own country, in the islands of the Pacific, in the almost continental Australia. You know what it is. Sluggish, cruel, crafty, lustful, immersed in vice, surrounded not only but pervaded by hereditary heathenism, incapable apparently of intellectual or of moral impressions, craving only immediate indulgence for appetite and passion, and with but that general sense of God, as an unseen power to be propitiated, which is shown in the fear of the idol or the fetish; without any knowledge whatever of the future; without hope or aspiration for mental or for social advancement in the present;—so the barbarian stands before us, throughout the world; and the problem how to reach him with spiritual lessons seems certainly at the outset incapable of solution. Only God has found a way to do it.

You read to him the philosophical treatise; you recite before him the tuneful poem; you address him with admirable ethical maxims, put into his own forms of language, and try to commend their beauty to his conscience, and to make his mind take in the new treasure;—and you might as well read, recite, proclaim these to the ape that grins and jumps in the trees; almost to the tiger that crouches in the jungle, or the crocodile showing his bullet-proof scales among the reeds. You bring to him the very truths of the Bible, the doctrine of God, and the tidings of a future, and the blessed news of a redemption through Christ; you bring these to him, through sermons such as are wont to gratify and quicken your answering thoughts, and to make your whole heart glow with feeling; through treatises, such as adorn and enrich our Christian literature; through even poems like Milton's, hymns like Cowper's, or an allegory like Bunyan's—and you might as well read

them to the birds of the wood, or the serpent stealing through the grass, or the fishes outside the coral-reef. He is not reached by them; does not understand them; is no more roused, held, governed, by their too delicate intellectual handling, than would be the iron lodged under the rock by the lancet of the surgeon or the pen of the author, if these were applied to pry out and break it.

But tell him of a God who thunders in battle, a God who turns the rivers into blood, and sends a fire that runs along the ground, and heaps up the seas around his children, that they may cross the stream dry-shod; a God who holds the sun still at his will, and under whose touch the solid mountain flames and throbs;—be no more afraid of anthropomorphic exhibitions of God than are the sacred writers themselves, but make the barbarian understand that God hates sin, and will visit the vengeance of tremendous retribution on those who resist him—yea, take away your whole subordinate and dainty apparatus, and bring him face to face with the Bible; let Moses come to him, as he came of old from Sinai to the Israelites, his face shining from the splendors he had seen, and his lips awful with the utterance of law; let Joshua speak to him, or Gideon, or Deborah, or Elijah from Carmel; let the form of Samuel rise before him, as before the seared eyeballs of Saul; let the fiery furnace open its doors to him, that he may see walking therein, unharmed of the flames, those who believed and honored God; let at last the future contrasted gates of fire and pearl rise on each hand before his thoughts, and the vast white throne before which he shall stand for judgment shed its appalling splendors on him—and he is reached, grasped, conquered; unimpassible as he is, he is conquered by the truth.

The visions and symbols which to you are subordinate grasp his attention, pierce his sensibility with their far-shining and cutting rays, till they let in the light of God upon him. The miracles at which a skeptical science is so annoyed, as if the harmonies of creation were disturbed by them, and its order interrupted, become the picks, wedges, and sledges, the mighty drills, the tremendous trip-hammers, by which the iron is broken within him. The startling, abrupt, half-finished stories, which have seemed to you to want symmetry, perhaps, and a normal completeness, are to him the most vivid exhibitions of God, setting forth his invisible power and might as electricity is set forth in jagged lightnings. They frighten, confound, startle, pursue him; and when once they have got access to his mind, it is as impossible for him to forget them, or expel their impression, as for us to close the dazzled eyes, after the lightning, and not see still the blazing zigzag imaged upon the shrinking retina.

The very barbarian is yet not idiotic. There are some germs of possibility in him, capacities of culture not entirely destroyed. There are some forms of mental appeal to which he is sensitive. Narrative is one of these; especially the brief and vivid story of what is unusual, wonderful, tragic. Or the story of trifles will often engage him, where a general historical narrative does not. Song is another form of address which has power for him; in which the passion and anguish of the soul, or its joy and triumph, have been wreaked upon expression. Eloquence is an-

other; especially the eloquence of authority, like that of the lawgiver; or of stern reproof, like that of the prophets; of daring, like that of Daniel; or of pleading entreaty, like David's before God, or like Esther's before the king. And it is precisely these, you notice, which the Bible largely presents to its readers. It is through centuries vocal with these that it constrains the rude heathen to walk, as he follows its pages. His fears are aroused by them; and to him, as to others, the fear of the Lord is the beginning of wisdom. His conscience of sin is wakened to activity; and when that is wakened, a fire is lighted which only the blood of Christ can quench. His imagination is touched, which sins and shames have not destroyed. A sensibility which has lain so dormant that its rising again seems almost to imply a new creation, is stirred within him; sensibility to desire, to hope, to moral purpose, to admiration of heroism, to sympathy with suffering, to emulation of nobleness.

And when his attention has thus been engaged, and the path of moral progress has been entered, then the real unity of thought in the Scripture, and the interrelation of its parts, develop their power and push him forward. The exact details of the ritual law give him a sense, as they were designed to give to the Hebrews, of the holiness of God, by whom all particulars of life are surveyed, and before whom nothing unclean may be offered. And so he is prepared for the consummating law, when he hears it at last, in sublime spirituality, from the lips of God's Son. Interested in Jacob, he is prepared to be attracted by that Messiah to whom Jacob points. The Joshua, by whom Israel was prompted and marshalled to the conquest of Canaan, introduces him to the Jesus of whom name and office are both prophetic. Jerusalem on earth, with its palaces and temple, points upward to the city of God on high; with every part of the temple, especially, from the carvings of cherubim overlaid with gold, to the ark, and the altar, and molten sea, symbolic of that. And out of all the seemingly complicated testimonies, wonders, narratives, biographies, laws, sermons, songs, predictions—gathering an impression inevitably from them of the future they reveal and of the God whom they exhibit—he is led by degrees but inevitably onward, to the covenant of faith and the final revelation of the Lord and his heaven.

This is according to the law of his mind; and this is the fact which a thousand times over has been shown in history. It is thus that the eyes which were utterly blind have been made to see light; that the hard have been softened and the rough refined; that the savage chieftain has been changed to the confessor, and the murderer to a martyr. It is thus, in fact, that our own ancestors, through the Bible as heard, though not at first as read, were lifted up, step after step, from piracy, slavery, heathenish wickedness, human sacrifices, to a civilized culture, and at least a relative moral pureness. And thus was wrought in them a love for the Bible which we should inherit, central as life and inextinguishable. Because it had a voice for them, its spiritual truths got hold upon them. Their ears were too dull to be pierced at first by the arguments and persuasions which to us are familiar. But the thunder-claps of the Scripture prepared them for its subsequent whispers of love; and its terrible pre-

cepts made the cross more attractive. And what it had for them of old, it has to-day for all who are like them; for Mesopotamians, as well as Judeans; for Arabian and Egyptian, as well as for the proselyte. Whatever class may neglect or repulse it, the barbarian mind must always confess in it a singular power.

But turn then to the other and greater portion of the race as we see it: to the cultured and civilized peoples of the earth. Here differences more numerous and various confront us. For it is the constant effect of education to bring out original peculiarities in its subjects, of power and taste, and to nourish and unfold, and not to destroy these; so that nations, classes, families, individuals, beneath its influence, become differenced from each other, and ever the more as their culture advances. Those in one country are not altogether like those in another; and even those of one profession, or one mode of occupation, are often dissimilar from their equals in another. To reach these all, then, and equally move them, by the address of any one volume—it hardly would seem a more hopeless effort to make all birds fly through the air in one direction; or to make all clouds take similar shapes, as the winds and the sun turn the waters into mist.

Yet notice how to all these peoples, and to all classes and households among them, the Bible speaks; with the same readiness and reach in its appeal to one as to another.

Of course I cannot illustrate this in detail. It would take more hours than I have minutes, and occupy volumes instead of sentences. But present to your thoughts the peoples or the persons most naturally and sharply distinguished from each other, and wheresoever you run the division, see what a fitness there is in the Scripture for those on either side of the line. Take, for example, the Oriental, as differenced constitutionally, perhaps, and certainly educationally, from the Occidental mind; and remember how many portions of the Bible appeal especially to the former, with the very shimmer and gleam of the East on the picturesque pages, the very figures of the East walking beneath the royal or prophetic mantles; so that the enterprise of translating it into Arabic is one that attracts the instant assent of all thoughtful minds, and we know that the many millions of people to whom that language is vernacular will recognize the book as one especially appropriate to them. Yet equally, on the other hand, to the Western mind are as extensive parts of the Scripture as precisely and wisely adapted; and no lawyer, editor, statesman, savant, of Slavic, Celtic, Saxon stock can elaborate arguments, prepare narratives, conduct discussions, that shall be more in harmony with, that shall have more distinctly on them the very air of, the Occidental civilization.

Or take the different developments presented in the masculine nature, on the one hand, and the feminine on the other; the coarser, stolid, and more muscular faculties which are commonly marked and masterful in the one, the more delicate, sensitive, and versatile powers which are the charm and crown of the other. Remember that no other book of the world, that sought to inculcate moral truth, has been able to make itself equally dear to both the sexes, but that each has wanted some inward fitness either to one or to the other, and that those which have even

approached success in this direction have been those which most nearly resembled the Bible, both in spirit and in form; and then remember that man and woman, alike and equally, in all the ages, in every land, in their most fine and perfect culture, their most completely distinctive development, are always attracted to the Bible, and equally nourished upon its pages. If either values it more than the other, it is certainly the woman; but this because her moral nature is more readily attuned to it. The arguments and discourses which it contains are as perfectly apt to man's more robust and resolute intellect as to her finer genius.

Or divide the race again, if you will, not between the East and the West, not by the sexes, but by the different successive stages of individual development. Take one in childhood; and how surely the unwearying stories of the Scripture allure and charm, and how deeply they impress him; how insensibly they mingle their narratives and suggestions with all his thoughts and tinge his very nightly dreams. Take another in youth; and how the eager principle of curiosity, which then is most active, is appealed to by this wondrous and multiform book. What questions are started; what innumerable themes of thought presented; what a ceaseless mental activity is incited; how the fancy is quickened, and the young imagination kept on the alert, by the forms that only glance before it, and the stories that are purposely left unfinished; while, at the same time, the sympathies which belong to that plastic and ingenuous period of life, are sharply stirred, and noble courses toward noble ends are made as plain as yonder streets.

Or take the mature and experienced mind, in which faith keeps step with intellectual discipline, and how is it ever anew engaged, tasked, disciplined, roused, rewarded, not by the themes only, but by the special modes of presenting them, which here are familiar. Difficulties are then the chiefest attractions. Mysterious statements put every faculty to its proof. And the athletic and masterly powers, goaded while guided, compelled to arrange into system for themselves whatever they find, seeing the horizon recede as they advance, and allured and enriched without satiety, are kept up to the level of highest activity, and find a joy in the trials by which they are enforced. Or take the aged; and how as on a quiet bed the worn and wearied soul reposes on the "Thus saith the Lord;" on the serene truths and promises which have the solid support beneath of God's declaration; on the maxims of wisdom that are simple while sublime, and on the copious discoveries of the life everlasting.

Or, with minuter division still, take among adult minds, the scientific on the one hand—who must reduce, compare, classify, and build from many scattered data a final system—and the practical on the other, who want only immediate instruction and direction, and who find in hundreds of passages in the Bible precisely what and all they need. Take the poetic and artistic on the one hand—to whom, when we think of it, so much of the Scripture specially appeals that it almost might seem to have been prepared exclusively for them—and on the other the philosophical mind, which dwells in the abstract, which would extricate principles from all phenomena, dissolve details

into ultimate statements, and put aside incidents, how striking soever, for general truths: what immense fields are open to each within the Bible.

Divide morally, if you will. Take the man of strictly ethical tendencies, or him of a philosophical bent; or him in whom the deeper sensibilities to devout adoration are most active and dominant. Take the very same mind, in any one of all these classes, in any one of all the moods through which it can possibly pass in its experience; and notice how remarkably the Bible is adapted to each in its turn, as each presents itself to consciousness.

In despondency, one withdraws from everything else to find solace and cheer in these sympathetic, reviving pages, and to learn from them that the saddest soul shall again praise God. In joy and hope, no other language is so adequate as theirs to the feeling which then dilates the heart, and their words become wings as on them we are borne through the airs empyreal. When conscience-stricken for some great sin, when teased by an inward and sore unrest, when afraid of death, when oppressed by the thought of the world's crimes, when bereft of friends, deserted of children, and baffled in every worldly plan, when most unnerved, and almost drained of courage, faith, and vital enterprise; or when, on the other hand, confident, elastic, with all the earth shining around us as we march shouting toward success;—in our moods of uttermost self-distrust; in our most excited and lofty moments, when full of force, wide-visioned, eager, fearful of nothing, ambitious of all things, and rising over difficulties as the eagle over winds;—still is there something in the experience recorded for us in the Bible that parallels ours, and something in the very words which record it which has a peculiar charm for our minds.

[To be continued.]

FOREIGN DEPARTMENT.

ARGENTINA.—It is not often that reports are received of interference with the Society's colporteurs in the Argentine Republic, which has a reputation for granting religious liberty to all men that distinguishes it from other South American republics; but a recent letter from Buenos Ayres tells of two colporteurs, Vivacqua and Orellana, being taken by a sergeant and three soldiers before the Intendente of the town of Llimgas upon the complaint of the town priest that they were selling prohibited Protestant books. They explained to the official what they were selling, and, as the priest declined to appear and make good his accusation, they were discharged from custody and allowed to continue their sales.

CHINA.

SHANGHAI, January 11, 1894.

Yesterday one of our friends, Mr. Spencer Jones, went on board a Russian man-of-war, with the consent of the commander, and sold seventeen Russian Bibles and Testaments. I think that this work among sailors coming to this port is capable of much enlarge-

ment, and I mean to push it. Mr. Jones is enthusiastic over it, and I believe him to be the man to do it. He has just called at my office and reports selling a Polish Bible, and says he has a call for another.

I am sending you by mail some Buddhist literature. Just now there is remarkable activity among the Buddhists in many parts of China. They are reprinting much of their literature, and societies are organized for circulating it all over the empire. How much the Bible Societies have had to do with this revival of a doomed religion is more than I can say, but I know that great uneasiness is felt over the wide circulation of the Scriptures, and I have known of several instances where efforts have been made to induce colporteurs to discontinue their work.

JOHN R. HYKES.

A FOREIGN COLPORTEUR IN CHINA.

BY REV. G. W. VERITY.

At Hu K'eo the official demanded to see our passports, but was very pleasant, calling on us in our house-boat. This was the only time we were asked for them. At Wu Chen sales were good, but a gale of cold wind for three days drove us to the shelter of our boats. Over one thousand five hundred boats, mostly engaged in the transportation of paper and cotton from the southern part of the province, were anchored here under cover of the sheltering banks.

Leaving this city on Saturday, we started for Kien Chang Hsien, where we expected to pass the Sabbath preaching to the people. But, taking the wrong branch of the river, we were belated, and were obliged to spend the day near the most forlorn little hamlet it has ever been my lot to visit. Sunday afternoon we drew our boats up alongside the bank in front of the village and preached, as the Master once did, from the bows to the people—one hundred and twenty-five—who, in spite of the mud caused by the heavy rains, gathered to hear the word and see the foreigner.

While this service was in progress, the village elder, a venerable-looking old man, with long, gray hair and beard, probably about seventy-five years of age, came up among the crowd on the shore holding in his hand a letter. It was written, according to Chinese custom, on red paper. This he wished to hand to us, but, the bank being steep and slippery and he feeble, he passed it down by the hand of a bystander. It read as follows:

"On behalf of the six villages of Kien Chang Hsien, of the prefecture of Wau Kan Fuh, Kiang-si province, I, Mr. Yang, congratulate you and welcome you foreign gentlemen to our towns, although I do not know what honorable business has called you to our humble village."

We presented him with a New Testament and some tracts and calendars, receiving which he bowed profoundly and returned. Who knows but this may be the beginning, under the blessing of God, of a great work of grace among that clan of Yangs?

The scarcity of water prevented us from pursuing our journey up the Quan Sin River, so we turned northward toward Rao Cheo. Just at dusk we came to a small village fifteen li distant from the city, where we cast anchor for the night. We learned that there

was to be a grand theatrical display that night, and wishing to push on the next morning at dawn I took a supply of Gospels and tracts, and, with one of the boatmen to carry a lantern, went ashore to distribute the word. The soldiers on some gun-boats lying near bought several copies; then, taking a position near the theatre, I sold until nine o'clock, amidst a bustling, pushing crowd. One man said: "What! You out at night selling books?" My explanation, however, that we wished to weigh anchor at day-break seemed to satisfy him. As a result of the evening's work, forty-three Gospels were left with the people.

Approaching Rao Cheo, we learned that the civil and military examinations had just been held, and that there had been a riot two days previous. The constable was very solicitous concerning our welfare, and insisted that we should anchor on the opposite side of the river from the city. The Hsien said he could not guarantee our safety if we ventured on the main street. They were assured by us that due caution would be exercised. During our four days' stay all was quiet and the people friendly throughout the length of the city. Our sales were good.

JAPAN.

YOKOHAMA, January 31, 1894.

At the last meeting of our Committee the fear was expressed that if the anti-foreign spirit gets control in Japan there may be serious interference with the work of the Bible Societies. Such a strict enforcement of the treaties as was proposed in the last Diet may result in the refusal to allow men to enter our employment for the sale of Bibles, or to permit the Agent to travel for the conduct of the business connected with the work. It is encouraging, however, to see that the Government remains firm and friendly to the missionary cause. The Minister of Foreign Affairs told the recent Diet that it was the purpose of the Government to maintain the same attitude toward foreigners as before, and not to sustain the anti-foreign crusade. One cheering fact that has just come to light is the removal of all objection to the possession or use of the Scriptures by the students of the higher normal school in Tokyo. It is said that this has hitherto been forbidden, but is now officially permitted.

Another fact of importance is that after one of the missionaries in Tokyo had been rudely assaulted by some drunken men, and the policemen who witnessed the affair did nothing to prevent it, the head authorities not only expressed their disapproval of the outrage but punished those who been negligent in the discharge of their duties. It is apparent from this that the Government is determined to follow an enlightened and liberal course. Much interest is felt in the result of the election for new members of the Diet which takes place on the first of March. Should those who insist upon a restrictive policy prevail there will be trouble once more and perhaps another dissolution.

H. LOOMIS.

JAPAN.

OSAKA, January 25, 1894.

In reply to your request for instances falling under my observation illustrating the usefulness of the Bible

in our work, I would say, first of all, that it is much like asking a farmer to give specimens of the serviceableness of the sun to his crops. The wealth of instances, rather than their paucity, is embarrassing.

The instances which most impress us are those occurring in the initial stages of our work as a whole, or at new points where the work is just beginning to develop. For example, take our first two converts, one still living and the other now passed to his reward. The former came to my brother's house in Osaka in 1888, when the latter had not much more knowledge of the language than would enable him brokenly to ask him into the house and find out, somewhat inadequately, his wish. What he wanted was to know something of Christianity. My brother, not being able to converse with him then with any great degree of intelligibility, gave him a copy of Luke. He then returned home and nothing further was heard of him for at least six months, when he came back one day and asked for baptism. His knowledge of the Gospel of Luke was as thorough as could be expected under the circumstances, and the ideal it had given him of the Christian life was simply remarkable. His examination for baptism was entirely satisfactory. The book "found him," and in doing so he found a precious Saviour.

The other young man was one who came to our house for employment. He had formerly been a Samurai, but had gone from bad to worse until he regarded himself as pretty "low down" socially. He had been employed by a missionary family, but, as he told me himself, he had become a thief, and having been detected in his pilferings he felt so ashamed of himself that he thought he would save his self-respect by leaving. He had been employed to take care of a cow, but had supplemented his wages by selling the larger part of the cow's food and appropriating the proceeds to his own use. He was so frank and honest in his statement that, being in need of assistance, we employed him. About the first thing we did was to give him a copy of such portions of the New Testament as were then completed. He immediately began to read them. In the intervals of rest from his work, and oftentimes late at night, we heard his voice flowing along in those cadences of rise and fall peculiar to Buddhist priests when reading their sacred books or prayers. We suspected at first that in this he had a sinister motive, but it proved otherwise. He was deeply interested in this book. It had a charm for him that held him spellbound. On account of our limited knowledge of the language we could not then be of much assistance to him in explaining the passages he did not understand. After awhile he, too, applied for baptism. His sole manual of instruction had been these portions of the New Testament. He and the other young man alluded to were baptized together Sept. 26th, 1880, and were, humanly speaking, the seed of our little work. Being our first converts, and thinking of what their future influence might be, guided by what they thought to be the teaching of the word, they covenanted with each other to devote a stated part of their time to daily prayer for the work and to give not less than one-tenth of their income to it. One of them became a licensed preacher and continued in the direct evangelistic work until physically disabled. The other gave him

self wholly to the work of house-to-house visitation. Sometimes he would have an income of only five *yen* per month. At other times all his income consisted of a percentage from the sale of Christian books and Bibles, and occasionally he turned aside to bake waffles and cakes in order to get money enough to maintain himself in his work. The Bible was his one book, and teaching it to those who would listen was his one work. He could truly say, "This one thing I do." When he "fell on sleep" he sweetly rested upon the promises of the book he so loved.

In another instance a Buddhist priest, who had given up his bishopric two years previously, received from a missionary a copy of the Gospels. A meeting was being held at Tanabe, in a hotel, and he was in bed in an adjoining room. He pushed back the sliding door and sat up in bed to listen to the sermon. At its close he asked for and received one of the Gospels. He told me afterward, when giving to me the idol (*hotoke*) he had formerly worshipped, that he had long felt that it was wrong for him to teach the people to worship idols, and had at length given up his office and work on that account. He told also of the sadness which filled his soul as for the last time, according to his promise to himself, he bowed to worship the little idol which he had worshipped all his life, and which was given him by loving parents when he left his home to prepare for the Buddhist priesthood. "For two years," he added, "I had nothing to worship. I had given up the only object of worship I knew, and there was no other one before whom I could bow. During those two years no one can tell what a lonesome heart I had. But when I got the copy of the Gospels, and began to read of the Saviour, the aching void in my heart was filled. I now had a real God to worship." After hunting around through the country he found a pair of boots in which to present himself in the house of a missionary. He walked up to Osaka, a distance of about ninety miles, in order to apply to us for baptism, which in time was duly administered.

When we began our touring work we often left Bibles with those in different places who would buy or receive them. The people got red paper, which could easily be torn in bits and stuck to the page at the verse concerning which information was desired. When the missionary went round upon his circuit, after an evening meeting those who had Bibles and were thus using them would gather around the braziers, with the usual accompaniments of tea and sweet-meats, for the evening work. Sometimes whole pages would be dotted over with red spots. No work was ever more delightful than that in which we would thus gather together and go directly to the fountain-head itself of truth. In this way some of our very best and most lasting work has been accomplished.

In two instances baptism was withheld for nearly two years—in the cases of persons who were devoted to the manufacture and sale of wine (*saké*). One of these came to the conclusion, largely from this direct Bible study, that he could not acceptably serve God in such a business. He walked to Osaka, nearly a hundred miles from his home, to inquire of us our opinion of the matter. When we told him that we thought that he had come to a wise conclusion and had read the word rightly, he returned home and gave

up his business and was baptized, though he had to make a heavy financial sacrifice in so doing.

We have made much use also of the Sermon on the Mount, and other parts of the Scripture, as tracts. They have often whetted the appetite for the entire book itself and stirred up many minds to the investigation of Christianity.

As our work has widened, and churches have organized and passed over to pastors and others, we have not been able to point out so definitely the good that has been accomplished by the Bible work. But we are very sure that as we look at the growing life of the churches and their workers, bringing forth some thirty, some sixty, and some a hundred fold, we can more fully take in the Saviour's meaning when, in explaining the parable of the sower to his disciples, he said, "The seed is the word."

Fraternally yours,

A. D. HAIL.

A BIBLE TOUR IN SIAM.

BANGKOK, January 3, 1894.

On the 19th of October last, Rev. E. P. Dunlap and I started by the way of Singapore for the Bengal side of Siam on a missionary tour. In five days we reached the beautiful city of Singapore, and immediately took another steamer bound for the island of Penang. On the morning of my arrival there I was suddenly taken ill, but after two days of intense suffering my trouble yielded to remedies and I was able to go about. There are three Buddhist temples on the island, the inmates of which are chiefly Siamese, and on the Sabbath Dr. Dunlap and I preached in two of them.

The next day we took passage for the beautiful island of Puket, sometimes called Tongka, which belongs to Siam and is divided into two provinces. The city of Puket has some 3,000 inhabitants, mostly Siamese and Chinese, the chief export being tin, which is obtained near the city and in other parts of the island. We met with kindness on every hand, the government officer allowing us the favor of stopping at a government building, and the English missionaries giving us a warm welcome. At Puket we sold 347 portions of the Scriptures and gave one hundred to Rev. Mr. Ashdown, an English missionary, for use among the prisoners. Besides this, Dr. Dunlap disposed of 296 tracts, mostly by sale.

Leaving Puket on the 5th, we arrived at Renong on the 5th of November. The steamer anchored in the beautiful bay of Victoria Point, England's most southern port in Burmah. Dr. Dunlap went with the captain of the steamer up the river some twelve miles to see about a stopping-place, leaving me to look after our luggage and books. Oh, these boatmen! They always want double pay. "How much will you take me, my man and goods, up to the city of Renong for?" The demand is too great. "I will give you \$1 50." They agree; but, in spite of me, they stopped on the way to eat rice, and the tide fell, and half way to the city they said they could go no farther. I said, "Get us to the city, and I will pay you." They said, "No; we can't go any farther, and you must pay us the \$1 50." "You are only half way, and are entitled only to half pay." A policeman interposed to tell them that they must be content with half pay;

but what was I to do with my goods and books? There was but one thing—unload, and send for a buffalo-cart. This we did, and in due time reached the city—tired, hungry, and thirsty.

This city, with its grand mountain and valley scenery, its gardens and rice-fields, its hot springs and tin furnace and elephants and screams of chimpanzees, is worthy of several pages of description. The governor kindly put at our disposal a good frame building of five rooms, in which we abode during our stay in that delightful place. We spent five days in and about the city, selling books and preaching the gospel. The people heard us gladly, and some seemed "almost persuaded." Who knows but in their untaught way some have sufficient faith to receive our Lord's blessed recognition, "Enter into the joy of thy Lord?" In our eight days we sold 585 portions of the Bible and gave away 51; and Dr. Dunlap sold 401 tracts.

Leaving Renong on the 13th, we spent a few days in Bang Phra and Laoon, two beautiful valleys near the mountains. The people, who are mostly rice-planters, received us in a kindly way and bought 132 Portions and 24 tracts. The weariness of the day makes the night sweet for rest, when one feels that he has been permitted to take the gospel to a people who know so little of it. I suppose that missionaries have never before gone to the city and province of Renong.

On the evening of the 17th, tired out, we started down the river of Laoon, hoping on the day following to enter Burmah, and our hope was not disappointed. On the 18th, as we were pushing up one of Burmah's rivers, against a tide fast falling, we met a lone boatman coming down the river. He told us that there was no use in trying: we could not possibly reach Maleewan that day. My heart sank in deep feeling of disappointment, for if we could not reach Maleewan that day we must abandon the attempt to go there, for the steamer we were intending to take might come and go, and leave us too long in that region. But our men redoubled their efforts, and on, on we went. Bend after bend of the Char River, which had become but a stream, was passed. Almost discouraged, we turn still another bend, and lo! Maleewan is in view, and our boat is soon in front of the guard-house. At the sight of coming white faces the soldiers seized their rifles and quickly loaded them, for no doubt their orders are to take no chances. A few words of explanation that we were there only to teach our religion, and the rifles were put aside. It was good to set foot on one part of a country where the Judsons and Boardmans and other noble men have given themselves to the work.

We found Maleewan to be a town of some three hundred people, mostly Chinese and Siamese. We declared the gospel and sold more than one hundred portions of Scripture. Some of the people said they would be glad to have us stay and teach them and their children. The day was far spent when we pushed on to the village of Nam Chut, where, though night was upon us, we taught some of the people the way of life before retiring to our boat for the night. This boat, by the way, was a log canoe, about thirty feet long and four feet wide in the middle, and in it eight people, ourselves and six natives, lived day and night

for five days. We took the steamer at the mouth of the Renong River on the afternoon of the 19th, and the next day anchored at the mouth of the river Takua-pa. Here we hired a canoe about fifteen feet long and three feet wide, as we could get nothing better, and started at eight o'clock for the city of Takua-pa. We pushed on up the lonely river, our boatmen relating alligator stories, which in no wise added to our comfort amid so much of discomfort. We were tired and hungry when we reached the city at half-past two, for we had been told that we must be back at ten the next morning to take our steamer. That day we sold 320 portions of Scripture and gave away 1. When we were ready to leave, our boatmen were not to be found. We were told that one of them had been seen drunk. We took passage in a cargo boat, which was a comfort, as we felt safer from the alligators of which we had heard so much. At midnight we reached the steamer, and, had it not been for a plate of chicken soup which a Chinaman gave each of us at Takua-pa, our condition would have been unenviable. In order to reach Takua-toong we went back to Puket, and again were kindly received by Dr. and Mrs. Amner, English missionaries, who invited a number of Siamese to their house, to whom Dr. Dunlap and I preached the gospel in their own tongue.

On the 23d we left Puket for Takua-toong. It was fortunate for us that the governor of Takua-toong was at Puket, and had at his disposal a small steamboat. He gave us a hearty invitation to go with him, which we gladly accepted, and on the journey he listened attentively to the gospel story. We anchored for the night, and the next morning took our goods up to a good brick building which the governor had put at our disposal. I gave him a copy of the Siamese New Testament, and besides that sold 185 Portions and gave away 10. We spent a day and a half there, and when we called at noon to take our farewell of the governor he showed his kindness again by a present of five chickens, a dozen cans of sardines, some sugar, etc.

On our way that afternoon to Pang-gua, we passed through scenery strange and grand. At one place we went in our boat through a natural tunnel, under a mountain, a branch of the river flowing through the same—a place so unique that if it were in America it would be counted one of the wonders, and would be visited annually by thousands of people. I should say here that the boat we were travelling in was put at our disposal by the governor of Takua-toong, free of charges, boatmen and all. We reached Pang-gua about eleven o'clock at night, and, after unloading our goods and putting them in a safe place, we slept the remainder of the night. The next day, November 26th, was Sunday. I walked to the city, about an hour's distance, along a beautiful road, with over-hanging shade trees. It is a compact town of about 1,500 people. I stopped awhile at a Buddhist temple and preached the gospel to those who were present. Pang-gua is the gem of all the places we visited in our tour, but no words of mine can do justice to its beauty. We sold there 282 portions of the Scriptures and gave away 9.

We did not have time to visit Krabee, which is not readily accessible, and so we went from Pang-gua by steamer directly to Trang. In many respects this

place is unhappy. The seat of government has been moved down toward the mouth of the river, leaving the old town dilapidated and largely forsaken, and making the homes of many of the people worthless. We were saddened at this condition of things and disappointed, for we had expected to find it the largest and perhaps the most flourishing province in our tour. In the six days that we spent in the province we sold 574 portions of Scripture and donated 19. At Talat a Christian Chinaman came to me, in the market, with a letter showing that he had been received into the Basel Mission at Hongkong. He was greatly pleased that we had come to his city, and "showed us no little kindness."

So we visited Puket, Renong, Takua-pa, Takuatoong, and Trang, all of them provinces which form an integral part of real Siam. I was glad to visit and work in this part of our field, especially so as some of the provinces had never been visited by missionaries. We were well received and were glad to find that so many of the women could read our books and were willing to buy them. Thus we left with the people 2,950 volumes of the Scriptures (2,644 of which they paid for) and 1,185 tracts; and we told the good old story to many by preaching and conversation. Surely, from all this, many will rise up to bless God. We reached Bangkok again on the 18th of December, having taken for our tour just two months, lacking twelve hours.

JOHN CARRINGTON.

AUSTRIA.

LETTER FROM THE REV. A. W. CLARK, D.D.

PRAGUE, Smichov, January 12, 1894.

It is a special pleasure to report to you the results of our Bible work in 1893. Perhaps no department of our many-sided labors in this mission affords me more satisfaction than that connected with the distribution of the Scriptures. While in the history of this mission I have had more or less to do in all departments, the Bible work has been under my supervision for more than twenty years. During all this time you have taken an unfailing interest in this "foundation department" of our work, and I desire to express to your Committee the profound thanks of all our churches and out-stations. Your ever prompt assistance has been, and is, an important factor in the successful efforts of the Austrian mission, and especially in Bohemia, to which our efforts are chiefly confined.

The circulation in 1893 is a little less than in 1892, but more Bibles and Testaments have been sold and more intelligent people reached than in any previous year. Counting Scriptures by pages, the record of 1893 is the best in all my experience. Less Portions were called for than in the previous year. You will see by the statement inclosed that with God's blessing we have been able to circulate, largely by sale, 743 Bibles, 3,316 New Testaments, and 2,083 Portions, or in all 6,142 copies. Two men have been employed all the time in Bible work, and five others during parts of the year. Two of the latter, faithful believers (one of whom had tasted of prison life for his faith), have been called home to the full light and joy of heaven.

We begin 1894 with good hope but with an empty treasury, and, as a mission, we earnestly entreat you to aid in the present year as you did in the last. As

our Board has been obliged to cut down our modest estimates, we hope all the more that New York will not be compelled to retard in like manner the ever-growing work of the mission to Austria.

It has been intimated that never before have so many men of influence and education been supplied with the Scriptures. One of our helpers, through special and very appropriate letters, reached the ear of many members of parliament and supplied more than one hundred—from Bohemia—with God's word. A few lines from some of the letters they received will interest you. One writes: "I prize greatly the Kralicka Bible, and beg you to pray for me." Another, an editor by the way, says: "As a student, I read the Bible, saw the errors of Rome, and left her fold. I shall read the Kralicka with delight. I am glad that in the Bible my wife has found peace for her soul." A baron, giving thanks for the Bible, said: "I am a Roman Catholic, but I cannot forget that my ancestors were evangelical, and that they were banished, for their faith, from their dear native land after the fatal battle of the White Mountain." One of the most celebrated of Bohemian orators, still in the fold of the church, writes: "I am an enthusiastic admirer of the Book of books. It has saved our Bohemian nation from being drowned in the sea of German influence." Dr. K. writes: "Receive my hearty thanks for the Bible, and be assured I shall read it with diligence;" and still another says: "The Kralicka Bible I regard as holding the highest place in Bohemian literature. It will greatly enrich my library."

Our Bible workers report in 1893 experiences quite similar to those of former years—success and welcome on the one hand, but on the other bitter opposition. From their reports I translate a few lines as specimens of their work:

"A letter-courier, who was formerly very bigoted and always carried a rosary with him, now carries a New Testament in its place. He takes it everywhere, and makes faithful use of it for himself and others."

"The head man of the county where I was living at the opening of 1893 fined me for holding meetings in my house, and because I refused to pay the fine my sewing-machine was attached and sold."

"In one place I was fined three florins because I gave some simple tracts to a few children."

"I overtook an old woman in a forest with a bundle of sticks. She believed almost nothing; complained of the ungodly life of the priest; did not want a Testament; her daughter once bought one and soon had to throw it into the fire, because the priest declared it to be heretical.

After many explanations, she was glad to secure another copy, but said that she would by no means let the priest know that she had such a book."

"Among prisoners I have been able to dispose of ten Bibles."

"In the birthplace of John Huss more than thirty Testaments were gladly bought."

"I had a long conversation in the train with a merchant who had been on a pilgrimage to one of the shrines of the Virgin Mary.

He ordered a Bible, and has since subscribed for three copies of our paper for young men."

A Bohemian bookseller, much blessed by our Y.M.C.A., has determined to publish the Bible in half-penny parts. Fifty thousand copies will be published. The proposal is well advocated in prominent papers. One bookseller has already ordered 500 copies.

Great patience and wisdom are needed in this field; will you not earnestly pray that these qualities may not be wanting in me and our helpers?

With special thanks to the American Bible Society and begging for an early reply, I am yours in the bonds of Christian love,

ALBERT W. CLARK.

A MEDICAL MISSIONARY IN MEXICO.

GUANAJUATO, December 5, 1893.

The power of the word of God to make impressions upon those not accustomed to hear it, even upon those who suppose they hate Protestants and their Bible, I find beautifully illustrated five times a week in my medical dispensaries. I there read daily a chapter from one of the Gospels, and it is a constant surprise and joy to see how these multitudes of Roman Catholics listen with eager and respectful attention to the word of Jesus. I never before so realized the superior power of the Four Gospels over the other Scriptures for attracting and holding the attention of these Protestant-hating Romanists. They are the very words of Jesus, the Prince of preachers. "No man ever spake as this man."

Over a year since, while treating a man in an inn in front of my house, I had an opportunity to converse concerning the Scriptures with him and his friend, Señor Concepcion Orocio, an hour or so daily. They both became converts, and now this Señor Orocio is one of your colporteurs, and most skillful is he indeed in wielding this sword of the Spirit.

Lately in his travels he came upon a crowd at a plantation upon election day. Approaching the best dressed man, who turned out to be the plantation manager, he handed him a Bible and asked if he would not like to buy a good book. After looking at it a bit the well-dressed man replied: "No, I do not want it; it is the Protestant Bible. Man, you should not be in such bad business as peddling these condemned books." Orocio answered that he would like to converse with him fifteen minutes about the book. The request was refused. "Why," says Orocio, "will you not talk with me?" "Because I am a little more intelligent than you. I have studied theology." "For that very reason," says Orocio, who saw wrath frowning on every brow of the crowd that by this time surrounded them, "I hope you will consent to my reasonable request. If I am wrong, you with your superior intelligence can the better convince me, and I assure you of my readiness to be converted." "No, no; I have no time to instruct such ignoramuses as you. Go to school, if you want to learn."

Nevertheless the conversation continued. The well-dressed man soon found himself put to his wits' end. He was far short of an equal for Orocio. The crowd soon discovered that the man with the meaner garb was worsting the man of boasted intelligence at every moment, and began to urge him on in the discussion. After two hours the plantation manager begged to be excused to attend to urgent business, and the now enthusiastic crowd that surrounded their hero, Orocio, continued the conversation for some time and bought several Bibles and Testaments.

In El Cubo, his native town, Señor Orocio is doing a magnificent work during the few days he spends there each month. Our minister in Guanajuato holds

services there in his house once a week, while Señor Orocio, in the role of Philip, finds many a Nathaniel, and brings him to the knowledge of the word of God and to a glad recognition of the preacher as his messenger of good news to men. He has a relative who lives there and has a large family. When they knew he had become a Protestant, and that the priest had excommunicated him, they would have no more to do with him. But the youngest son continued to visit him and was so delighted with his readings and explanations of the Scriptures that he got together every cent he could secure until he was able to buy a Bible. This he hid in his clothes and read it daily in the fields as he herded the cattle. At last the father found the book, gave the boy a beating, and then burned the sacred volume before the assembled family. When Señor Orocio learned of this, he went to their house with a Bible in his hand. The father slipped out of the house and escaped to the hills. The mother made all the noise she could about her work so as not to hear. Some women who were visiting heard him read the story of the prodigal son and explain it. They told it all over before the family when Orocio was gone. The father said he had heard that from a priest once, "but," said he, "there must be a great deal in that book which is bad, or why would our priests condemn it?" Señor Orocio returned and read to them again. They were pleased, and after awhile bought a new Testament. The father said, "What a pity that through our ignorance we burned the book!" So he bought another after they had read the Testament through. Every time Señor Orocio is in El Cubo they urge him to come and explain the book to them, and he generally concludes with prayer. They love to read the book themselves, but his explanations make it so much plainer, they say. He thus spends many whole evenings with them and thinks they will soon be willing to attend the Protestant services.

Your Bible work is of incalculable value for the evangelization of this world. May the Church at home fully realize this fact, and you will then be abundantly provided with the means for carrying it on. Very truly yours,

LEVI B. SALMONS.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ARKANSAS.—The first month of the new year has opened pleasantly for our work. We have had a good deal of bad weather, which has interfered somewhat with our services; but we have had several meetings of more than ordinary interest. I have at every opportunity addressed the children of the Sunday schools. They seem to take great interest in our work. I have also been giving attention to the Epworth Leagues and the Christian Endeavorers. We hope to see these societies take great interest in the work of the American Bible Society.

ILLINOIS.—Randolph County Auxiliary held its fifty-sixth anniversary in the Presbyterian Church of Sparta, January 11th. As usual, an interesting and successful meeting was held. This auxiliary, beyond

most others in the State, makes a week-day Bible meeting a success. The society crowned the work of the year with a donation of \$500 to the American Bible Society.

Washington County Auxiliary makes a creditable report, and adds to its late donation to the Parent Society ten dollars on "World's Fair Exhibit" account.

These two societies in Southern Illinois keep up the credit of that part of the State very handsomely.

KANSAS.—Sabbath, January 7th, was spent at Belleville, Republic County, at which time the Republic County Auxiliary held its anniversary. The union meeting at night was held in the Methodist Episcopal Church. The meeting was interesting and profitable.

The annual meeting of the Belle Plaine Auxiliary was held at Belle Plaine, Sabbath, January 21st. A union meeting of all the churches was held in the Christian Church at 11 A. M. The attendance was very large, and the address was listened to with great interest. This society was organized a little more than a year ago, and is doing good work. In the evening a union meeting of the Methodist and Presbyterian Churches was held in the Methodist Episcopal Church.

Sabbath, January 28th, the anniversary of the Pottawatomie County Auxiliary was held at Westmoreland. All the meetings were held in the Methodist Episcopal Church, and the entire day was given to the work of the Bible Society. At 11 A. M. I preached; at 3 P. M. I addressed the young people's meeting, the congregation filling the house; at night a union meeting of all the churches was held, when reports were read, and a full address on the organization and work of the American Bible Society was delivered. This society is in a good, healthy condition, and is planning for good work in the future.

KENTUCKY AND TENNESSEE.—The month of January has been rather a busy one. During the month I visited two churches and three auxiliaries. On the first Sunday I visited Robert's Chapel, in Jessamine County, Ky., at 11. A. M., and in the evening the Jessamine County Bible Society, at Nicholasville. The second Sunday I was at Pewee Valley, in Kentucky; the third Sunday with the Rutherford County Bible Society, Tenn.; and the fourth Sunday with the Lebanon and Vicinity Bible Society, Ky.

All these services were very pleasant indeed, and as profitable as might be expected under the present financial condition.

You will see that the donations to the Parent Society, for the month, are unusually large, particularly so from the Lexington and Vicinity Bible Society, one of the best organized and most efficient auxiliaries in the State.

LOUISIANA AND MISSISSIPPI.—The first Sunday in January was spent in Baton Rouge, where I held a union meeting at night, in the interest of the Bible cause, in the Baptist Church. Three congregations, viz., the Presbyterian, Baptist, and Methodist, united in the services.

The other three Sabbaths were spent in New Orleans, where I held a meeting in each of the following congregations, all of the Methodist Episcopal Church, South: Parker's Chapel, Felicity Street, and Rayne Memorial. These meetings were very pleas-

ant indeed, and the financial results were about as good as could be expected under existing circumstances.

MICHIGAN AND WISCONSIN.—In spite of the severity of the weather in January, I have travelled about 1,700 miles, visited 17 Bible societies, and forwarded 16 auxiliary reports.

The children's supply goes on grandly. During the month 401 have been supplied through your Superintendent, and the reports of the local societies show that several hundred more have been supplied through their agency.

In Brown County large settlements of French Catholics are found. These people in part have been visited by our colporteurs, and a wise distribution of the word has been made among them. The seed sown is bringing forth the harvest.

MISSOURI.—I have visited during the month of January five auxiliary societies, attended two anniversaries, and formed two Bible committees. Leading citizens seemed to be interested in the work of circulating the Scriptures at each of the places visited. I have also visited fifteen different churches and told them about the work of the American Bible Society.

NEBRASKA, COLORADO, AND WYOMING.—Your Superintendent has been from home during January 24 days, travelled 1,718 miles, and attended 5 anniversaries of auxiliaries. He has sent out, during the month, more than 200 Bibles to Sunday school children. The auxiliaries reporting this month have supplied 395 of the children in their fields. A good many destitute families have also been supplied.

The Buffalo County Bible Society, with the help of the Parent Society, was able to distribute 250 Bibles to the boys in the State Reform School. Afterward the chaplain, Rev. G. W. Martin, D.D., gave the boys a talk upon the Bible and the work of the American Bible Society, and a collection of ten dollars was taken for the Bible cause. Of course these boys are very limited in means, having opportunities only now and then to earn a nickel or a dime; still, they gave \$6 of the \$10 contributed.

NEW JERSEY, DELAWARE, AND STATEN ISLAND.—The work of the new year opened very pleasantly in Sabbath services held in Westfield, N. J. The morning, in the Methodist Episcopal Church, was a most interesting occasion, and the offering amounted to \$60, being the largest ever given by that church in one year.

The second Sabbath was spent in Atlantic City, where I received a cordial welcome. The contributions for our cause in the First Methodist Episcopal Church were the largest in many years. The shore section of Atlantic County is being canvassed by an efficient agent employed by the county society.

At Lambertville, on January 21st, I preached in the Presbyterian and Methodist Episcopal Churches. Our cause has a large place in the hearts of both pastors and people, and their offerings are liberal.

I spent the closing Sabbath of the month with the churches in Delanco and Palmyra, N. J., and presented the claims of the American Bible Society to large congregations.

I have visited twelve of the counties in my district during the month, calling upon pastors, Bible officers,

and others, and also visiting a number of the county depositories. I am glad to report the work as being hopeful.

NEW YORK.—Reports have come to hand during the month from three Welsh Bible societies—of Floyd, Waterville, and Lewis County—which evidence the continued interest of the Welsh people in the Bible cause.

The annual meetings of Saratoga, Broome, and Genoa Bible Societies were held in January, and their reports show a healthy condition. The depository of the Broome County Auxiliary, kept by Miss Fannie L. Benson, deserves special mention. Miss Benson, without remuneration, devotes much time to its care, and notwithstanding that the county was lately thoroughly canvassed, she sold more books last year than any previous year of the depository. Her sales amounted to nearly \$600.

I visited churches every Sabbath of the month and received good contributions, attended the annual meetings of three societies, and visited many pastors and others in the central part of the State in the interest of the Bible cause.

TEXAS.—In January I attended and delivered addresses at four anniversaries, all of which were well attended and were very pleasant meetings, viz., Bell County, Gonzales County, San Marcos and Hays County, and Waelder Bible Society. The sales and collections are improving.

The auxiliary of Gonzales County is worthy of special mention. It has held its anniversaries regularly for many years, and during the last four years has made donations to the Parent Society amounting to \$120.

MISCELLANEOUS.

THE BIBLE IN USE.

The Bible is to many people an ornament for the centre-table. Used in this way, it ought to be expensively bound and kept free from the marring stains of daily use. To others, it is a religious luxury, a very important book to have within reach in case of emergency, because it vouches for the spiritual respectability and the orthodoxy of the owner. To still others, it is one of the necessities of life, a joy, a comfort, a consolation. Among such people the book is seldom found in good condition, from the binder's point of view. It is dog-eared, thumb-marked, and many of its verses are so dimmed by constant use that they are read with difficulty. A family with a dog-eared Bible make earnest church-members. God's blessing rests on the book when it is thumb-marked; and if its sacred pages are blotted with tears, all the richer the blessing. Bibles with the gilding perfect are an accusation. They represent the secrets of God under lock and key, where no eye can see them and no heart get at them.—*Hiram Golf's Religion.*

THE Bible has done wonders for mankind, but it has still greater triumphs to achieve. It has been, according to recent calculations, translated into enough languages to be accessible to 1,000,000,000 souls. Grand accomplishment! The Lord be praised! But, while thankful for all this, we must not forget the

vast work yet to be done. There are no less than 2,700 languages into which it is yet to be rendered, and nearly 500,000,000 souls still to be reached directly by it. But missionary zeal will, sooner or later, compass the result. When every man can read the word of God in his own tongue, under the baptism of the Holy Ghost, both the word read and preached will be potential agents for human redemption, and the world will be all the more quickly converted, to the glory of His grace.—*The Presbyterian.*

BIBLE SOCIETY RECORD.

—♦—
NEW YORK, March 15th, 1894.
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AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, March 1st, 1894, the Hon. Enoch L. Fancher, LL.D., President, in the chair.

The religious services were conducted by the Rev. Bishop Edward G. Andrews.

Grants of books were made to the value of about \$12,367, including \$6,725 to auxiliary societies, mission churches, District Superintendents, and others, for Sunday school supply and for sale and distribution, also consignments of the Scriptures in the Portuguese language to the Society's Brazil Agency, and in the Spanish language to the Cuba, the Mexico, and the Central America Agencies. A grant of 900 Bibles in the Gilbert Islands language was also made to the American Board. Funds were appropriated, amounting in the aggregate to \$3,205 70, to the Society's Cuba Agency, to the American Board for Bible work in Austria, and to the Missionary Society of the Methodist Episcopal Church for Bible work in Italy.

Among the communications from foreign lands presented to the Board were letters from the Bible Societies' Committee for Japan, with their annual report for 1893; from Dr. Greene and Mr. Loomis, respecting affairs in Japan; from Mr. Hamilton, of Mexico, and Mr. McKim, of Cuba, with reports of the year's work; from Mr. Hykes, of Shanghai, reporting that new versions in Canton Colloquial are ready for the printer; from Mr. Carrington, of Bangkok, with incidents of a tour to the western provinces of Siam, in which he distributed 2,950 volumes of Siamese Scriptures; from Mr. Whipple, of Tabreez, Rev. A. W. Clark, of Austria, and Rev. Mr. Burt, of Italy; from Mr. Norwood, of Venezuela, announcing his success in securing the return of a considerable sum imposed as duty on a recent importation; and from Mr. Bowen, of Constantinople, reporting favorable arrangements for the circulation of Scriptures with official authorization.

The issues from the Bible House during the month of February were 59,450 volumes; issues since April 1st, 1893: 939,346 volumes.

NEW VICE-PRESIDENTS.

It is gratifying to be able to announce that letters of acceptance have been received from Merrill E. Gates, LL.D., of Massachusetts; the Hon. William J. Northen, Governor of Georgia; the Hon. Edward H. East, of Tennessee; and William A. Robinson, Esq., of Kentucky, who have recently been elected Vice-Presidents of the Society.

Deceased Directors.

Rev. Robert W. Patterson, D.D., Evanston, Ill.
Rev. John A. Paddock, Santa Barbara, Cal.
Rev. Joseph E. Nassau, D.D., Warsaw, N. Y.
Rev. Wm. G. E. S. Schenectady, N. Y.

Deceased Members.

Rev. Frederick Merrick, D.D., Delaware, Ohio.
Rev. Cephas Braineid, Troy, N. Y.
Rev. Livingston Willard, Greenwich, Ct.
Rev. Marshall B. Angier, Windsor, N. Y.
Prof. Carl W. Knudsen, South Norwalk, Ct.
Rev. Gardiner S. Plumley, D.D., Greenfield Hill, Ct.
Rev. E. H. Moon, Tupelo, Miss.
Rev. George Douglas, D.D., Montreal, Canada.
Rev. Robert G. Williams, Amherst, Mass.
Rev. John F. Pingry, Elizabeth, N. J.
Rev. Alexander Gilmore, Ancora, N. J.
Rev. William J. Blain, Esperance, N. Y.
Jacob Travis, Cohoes, N. Y.
Rev. F. C. Winslow, Freeport, Ill.
Mrs. Nancy Brotherton, Piqua, Ohio.
Solomon L. Gillett, Elmira, N. Y.
Mrs. Samuel Donaldson, Fultonville, N. Y.
Mrs. Rachel Settle, Schoharie, N. Y.
Bradley Nichols, North Chatham, N. Y.
Rev. A. C. Price, Pittsburg, Pa.
Rev. J. Marion Boyd, Rich Hill, S. C.
Hicks Skidmore, Montclair, N. J.
C. B. Skinner, Watertown, Wis.

RECEIPTS IN FEBRUARY, 1894.

LEGACIES.

Bronson, Park, late of Menominee, Wis.....	\$47.51
Camp, Geo. Sidney, late of Owego, N. Y.....	2,583.00
Carow, John, late of New York.....	11,100.00
Mills, Julia, late of New Haven, Ct.	1,000.00
Putnam, Silence, late of Oxford, Mass.....	368.05
Pattison, Bazy W., late of Great Barrington, Mass.....	130.00
Reading, John G., late of Philadelphia, Pa.....	1,900.00
Reed, Susie B., late of North Brookfield, Mass.....	103.00
Roberts, Geo. F., late of Torrington, Ct.....	1,900.00
Tucker, John C., late of New York.....	3,000.00
Talmage, Mrs. R. W., late of Milledgeville, Ga.....	85.00
Van Liew, James, late of Farmer, N. Y.....	500.00
	\$22,575.56

GIFTS FROM INDIVIDUALS.

"A Friend," Lake City, Minn.....	\$5.00
Anderson, Emily A., Trinidad, Col.	2.00
Auchincloss, Mrs., New York.....	83.00
"A Friend," West Virginia.....	1,000.00
Baldwin, C. H., Columbia, S. C.....	5.00
Blakeley, Z. F., Rossville, Iowa.....	1.00
Baldwin, H. A., Granite Falls, Minn.....	2.00
Bascom, J. B., Durham, N. Y.....	5.00
Contributions by Individuals.....	2.10
Collections by Colporteurs.....	68.41
Davies, Annie T., Harrodsburg, Ky.	2.50

	COLORADO.	
Pueblo, Huerfano Pres. Ch.....	\$0.33	
	FLORIDA.	
Florida Conf., Meth. Ep. Ch.....	7.00	
" " " " " South..	36.91	
Fernandina, First Pres. Ch.....	8.00	
Patatka, Pres. Ch.....	10.00	
St. John's River Conf., Meth. Ep. Ch.	13.00	
	GEORGIA.	
Bainbridge, Meth. Ep. Ch. South....	4.15	
Georgia Conf., Meth. Ep. Ch.....	1.00	
Savannah Conf., Meth. Ep. Ch.....	35.32	
Valdosta, Meth. Ep. Ch. South.....	10.00	
	ILLINOIS.	
East St. Louis, Pres. S. S.....	4.32	
" " Meth. Ep. S. S.....	1.00	
Jerseyville, Pres. Ch.....	10.00	
Lake Forest, Pres. S. S.....	30.00	
	IOWA.	
Iowa Conf., Swedish Augustana Ch..	15.44	
	KANSAS.	
Chase, Meth. Ep. Ch.....	1.00	
Fall River, Meth. Ep. Ch.....	1.00	
Halstead, Pres. Ch..	2.50	
Kansas Conf., Swedish Lutheran Ch.	12.36	
Thayer, Meth. Ep. Ch.....	1.42	
Wesley, Meth. Ep. Ch.....	2.00	
Whiting, Meth. Ep. Ch.....	1.00	
	KENTUCKY.	
Robert's Chapel, Collection.....	10.00	
	LOUISIANA.	
Louisiana Conf., Meth. Ep. Ch.....	33.00	
Logansport, Churches.....	11.75	
New Orleans, Louisiana Avenue Meth. Ep. Ch. South	60.35	
	\$1,707.25	
	CHURCH COLLECTIONS.	
	ALABAMA.	
Gainesville, Pres. Ch.....	\$2.05	
	ARKANSAS.	
South Marion, Meth. Ep. Ch.....	1.00	

March, 1894.

BIBLE SOCIETY RECORD.

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MARYLAND.

Baltimore, Faith Pres. Ch.	\$4 00
" Maryland Ave. Pres. Ch.	9 89
MASSACHUSETTS.	

Plymouth, Church of the Pilgrimage	14 28
Springfield, First Church.	5 25

MICHIGAN.

Flushing, Meth. Ep. Ch.	9 00
MINNESOTA.	

Brooklyn Centre, Meth. Ep. Sunday School	80
Furibault, Cong. Ch.	7 30
Fergus Falls, Scandinavian Chs.	7 65
Red Wing, St. Peter's Nor. Lutheran Ch.	6 70
Waconia, Moravian Sunday School.	1 50

MISSISSIPPI.

Armory, Churches.	16 00
Mississippi Conf., Meth. Ep. Ch. South	26 00
Madison, Meth. Ep. Ch. South.	13 55
Upper Mississippi Conf., Meth. Ep. Ch.	1 00

MISSOURI.

Granger, Pres. Ch.	1 35
La Belle, Meth. Ep. Ch. South.	1 50
Montgomery City, Meth. Ep. Ch. South.	5 18
Mexico, Pres. Ch.	7 90
Memphis, Pres. Ch.	5 00
Oakwood, Meth. Ep. Ch. South.	2 86
South Fork, Pres. Ch.	2 50

NEBRASKA.

Central City, Pres. Ch.	1 75
Ecceler, Cong. Ch.	3 00
Kearney, Cong. Sunday School.	1 00
Kearney, Pres. Ch.	1 00

NEW JERSEY.

Maurice'own, Meth. Ep. Ch.	12 65
Oceanport, Meth. Ep. Ch.	13 00
Oceanic, First Pres. Ch.	6 00
Painfield, Meth. Ep. Ch.	25 00
Stanhope, Pres. Ch.	2 50
Schooley's Mountain, Pres. Ch.	5 00

NEW YORK.

Bolivar, Meth. Ep. Ch.	4 00
Greenville, Pres. Ch.	5 00
Jonesville, Meth. Ep. Ch.	20 00
Muiteskill, Reformed Ch.	15 09
Mexico, First Pres. Ch.	25 00
New York, St. Paul's Meth. Ep. Ch.	74 50
Seward, Lutheran Ch.	4 37
" St. John's Lutheran Ch.	7 50
Sharon, Reformed Ch.	4 65
West Barre, Meth. Ep. Ch.	2 00

NORTH CAROLINA.

Alamance, Pres. Ch.	2 93
Burlington, Pres. Ch.	3 00
Rockingham, Meth. Ep. Ch. South.	3 00
Weldon, Meth. Ep. Ch. South.	5 00
Wilmington, Grace M. E. Ch. South.	20 00

OHIO.

Bloomingdale, Meth. Ep. Ch.	4 00
Cumberland, Meth. Ep. Ch.	4 00
Danville, Meth. Ep. Ch.	10 00
Iberia, Meth. Ep. Ch.	6 60

PENNSYLVANIA.

Susquehanna, First Pres. Ch.	3 00
SOUTH CAROLINA.	

Nazareth, Pres. Ch.	3 50
South Carolina Conf., Meth. Ep. Ch.	7 10
Williamston, Meth. Ep. Ch. South.	1 00

SOUTH DAKOTA.

Powe'l, Liberty Cong. Ch.	2 16
TENNESSEE.	

Mason, Pres. Ch.	4 40
TEXAS.	

Fort Davis, Pres. Ch.	6 45
Huntsville, Pres. Ch.	5 30
Mexico Border Conf., M. E. Ch. South	7 30
Port Lavaca, Meth. Ep. Ch. South.	2 00

VIRGINIA.

Greendale, Meth. Ep. Ch.	\$2 00
WEST VIRGINIA.	
Wheeling, Wesley Chapel.	4 50
FOREIGN LANDS.	
Africa, Benito Pres. Ch.	6 00
Mexico, Union Evangelical Ch.	12 60

AUXILIARY SOCIETIES.

Credited
as Donation.Credited
on Account.Credited
as Donation.Credited

	Credited as Donation. on Account.	Credited as Donation. on Account.		Credited as Donation. on Account.	Credited as Donation. on Account.		Credited as Donation. on Account.	Credited as Donation. on Account.
Pope Co., Minn.....	\$25 52	Sabetha, Ks.....	\$1 89	\$2 81	Thomas Co., Ga.....		\$18 52	
Portage Co., Ohio.....	60 00	Stafford Co., Ks.....		11 16	Tama Co., Iowa.....		30 00	
Paulding Co., Ohio.....	30 40	Shawnee Co., Ks.....		59 02	Tarboro, N. C.....		9 68	
Preble Co., Ohio.....	11 00	Stanton Co., Mich.....		23 18	Tloga Co., N. Y.....		66 10	
Pennsylvania.....	2,000 00	St. Clair Co., Mich.....		9 76	Trumbull Co., Ohio.....		14 00	
Plano Welsh, S. D.....	20 00	South Haven, Mich.....		15 00	Tipton Co., Tenn.....		27 16	
Proscaron Welsh, Wis.....	\$45 15	St. Charles Co., Mo.....	60 00	50 00	Temple, Tex.....		70 35	
Richland Co., Ill.....	5 00	Sarpy Co., Neb.....		10 00	Upson Co., Ga.....		33 85	
Republic Co., Ks.....	11 92	Sussex Co., N. J.....		600 00	Vigo Co., Ind.....		44 36	
Rush Co., Ks.....	7 02	Saratoga Co., N. Y.....	13 71		Van Buren Co., Iowa.....		1 25	
Rice Co., Minn.....	43 60	Salem Bible Assn., N. C.....		100 00	Vernon Co., Wis.....		14 91	
Richwood & Northern Union Co., Ohio.....	22 05	Stark Co., Ohio.....		139 62	Woodville Bible Com., Ala.....		2 28	
Ross Co., Ohio.....	100 00	Salem, Ohio.....		23 40	Waldo, Ark.....		8 00	
Rock Hill, S. C.....	32 74	Steubenville Female, Ohio.....	105 00		Woodruff Co., Ark.....		11 80	
Rapid City, S. D.....	1 13	Sumter Co., S. C.....		60 27	Ware Co., Ga.....		38 08	
Rock Co., Wis.....	27 51	San Marcos & Hays Co., Tex.....		87 74	West Point, Ga.....		7 85	
Racine Co., Wis.....	87 42	Stephenville, Tex.....		26 70	Wabash Co., Ind.....		53 88	
Stratford Cong. Female, Ct.....	18 50	Stephens City, Va.....		1 48	Whiteside Co., Ill.....		14 55	
South De Kalb Co., Ill.....	78 85	Southwestern Washington.....		17 37	Wright Co., Minn.....	\$6 19	17 18	
Sangamon Co., Ill.....	28 00	Shawano Co., Wis.....		4 00	Winona Co., Minn.....	40 00	160 00	
Shelby Co., Iowa.....	15 01	Springwater & Vic. Welsh, Wis.....			Wayne Co., Mich.....		46 17	
Sioux Co., Iowa.....	26 42	Tuscaloosa, Ala.....		100 40	Wentworth, N. C.....		12 00	
				27 60			Wilkesbarre Welsh, Pa.....	4 00
				2 50				

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Auxiliaries.	Gifts from Individuals.	From Sales of Books Donated.	Sales reported by Corporations.	Income from Perpetual Trust Funds.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	22,573 56	811 46	3,993 26	1,707 25	311 75	702 29	2,495 96	2,031 38	....	4 45	\$	34,711 33
Transfers.....	....	....	1,005 00	....	....	158 40	....	....	....	31 00	1,194 40	

From Auxiliaries.....											455 03	12,821 49
" The Trade.....											45 80	3,041 03
" Rents.....												4,248 95
" Income from Available Funds.....												24 33
" Income Subject to Life Interest.....												302 50
" Trust Funds—Fitch Shepard Bible Fund.....												75 00
" Burr Legacy Income.....												631 52
" Electric Light.....												122 56

From Depository:												
Value Books Issued.....											10,098 53	
Retail Sales.....											284 52	1,440 73
Sundries.....											11 72	

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Books Delivered to Depository.	Repairs to Plates.	Sales of Waste Material.	Job Work.	Finished Plates.	Miscellaneous.						
Cash.....	.....	.....	508 56	.....	.....	.....			
Transfers.....	19,468 46	138 46	....	416 10	....	....				

Total Transfers.....											38,112 52	
" Cash Receipts.....												58,018 03
Cash Balance from January, 1894.....												16,586 10

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$74,604 13

	Credited as Donation. on Account.	Credited
Warren Co., Tenn.	\$24 74	
Wharton Co., Tex.	15 60	
Waelde, Tex.	13 45	
Waaco & McLennan Co., Tex.	39 20	
Wheeling & Ohio Co., W. Va.	26 28	
Woolworth Co., Wis.	70 82	
Waukesha Co., Wis.	91 71	
Ypsilanti & Vic., Mich.	\$125 48	38 22
		28 65
	\$3,993 26	\$12,821 49

SALES REPORTED BY FOREIGN AGENCIES.

Cuba Agency.....	\$219 35
Mexico Agency.....	1,809 58
Venezuela Agency.....	22 45
	\$2,051 58

MISCELLANEOUS.

Trade Sales.....	\$3,041 03
Retail Sales.....	1,440 73
Sales by Colporteurs.....	702 29
Rentals.....	4,248 95

Sales of Waste Materials.....	\$508 56
J. Burr Legacy Income.....	651 52
Income from Available Funds.....	24 08
" Trust Funds.....	2,495 96
" Subject to Life Interest.....	332 50
Electric Light.....	122 56
Fitch Shepard Bible Fund.....	75 00
Sundries.....	4 45
	\$13,687 88

RETURNS FROM BOOKS DONATED.

Bond, Rev. H. P., Dist. Supt., Mo.....	\$6 45
Blakely, Z. F., Rossville, Iowa.....	10 25
Bloys, Rev. W. B., Fort Davis, Tex.....	9 45
Central American Mission, San Jose, Costa Rica.....	20 00
Evans, Rev. J. T., Dist. Supt., Minn.....	46 75
Evans, Rev. R. M., Ala.....	20 00
Law, Rev. Thos. H., Dist. Supt., S. C.....	29 18
Lockwood, Rev. J. H., Dist. Supt., Ks.....	50 00
Mead, Rev. A. J., Dist. Supt., Mich.....	53 60
Meyer, Rev. W., Tecumseh, O. T.....	6 54
Ninde, Geo. W., New Bedford, Mass.....	4 50
Pipkin, Rev. E. M., Dist. Supt., Ark.....	22 55

FOR FEBRUARY, 1894.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
						To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	3,229 28	526 99	15,210 29	....	133 08	36 93	....	....	....	....	\$ 19,136 57
Transfers...	....	....	....	....	323 71	....	355 96	281 03	479 00	2,032 21	3,471 91

Auxiliaries—Value of Books Supplied, &c.

The Trade— " " " "

Books for the Blind on Account of Burr Legacy Income.

Bible House Expenses.

General Salaries and Expenses.

British and Foreign Bible Society.

Trust Funds Invested—Fitch Shepard Bible Fund.

Electric Light Supplies.

Electrotypes Plates.

Columbian Exposition.

For Depository:

Books from Bindery.

Boxes, Cartage, and Postage.

Value Books Returned.

Discount on Sales.

Salaries and Expenses.

11,050 46

2,189 64

105 11

7,832 05

2,518 52

73 39

42 30

500 00

454 21

138 46

17 25

19,468 46

286 24

127 30

1,445 49

1,239 05

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manufacturing, Repairs and Expenses.	Rent of Manufactory.	Machinery and Tools.		
Cash.....	9,296 80	7,390 00	338 72	....	51 80		17,107 82
Transfers...	....	....	....	....	....

Total Transfers..... 38,112 52

" Cash Disbursements..... 48,591 21

Cash Balance forward to March, 1894..... 26,012 92

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$74,604 13

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